

## A Study of "Types" in the Scriptures

**Romans 5:14** -- ...death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

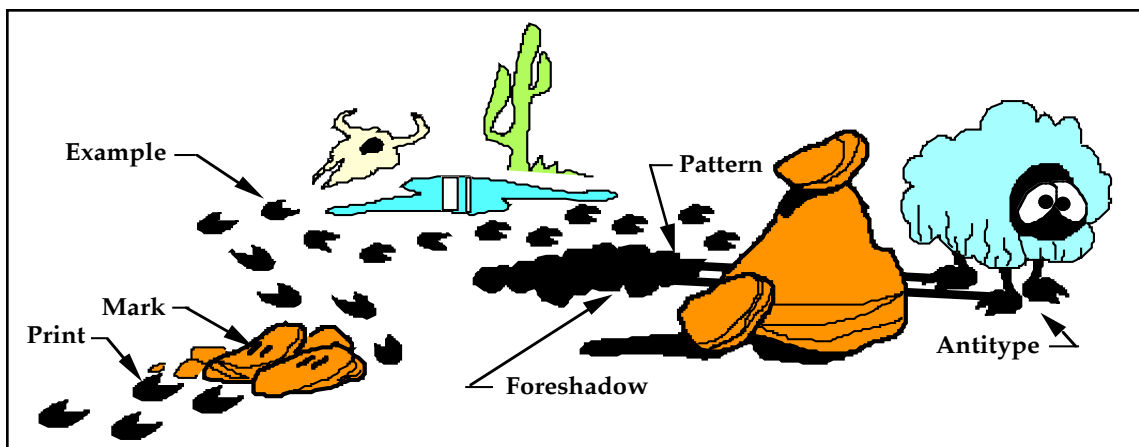
### Introduction

1. Probably the singularly most incredible study one can do in the Bible, that ties the Old Covenants and New Testament together, and offers a fascinating insight into the purpose behind things, is the study of Types and Antitypes.
2. The study derives its name from the various meanings of the Greek word *tupos* and its use in the Scriptures.
3. We are going through this brief study because we are introducing in the upcoming weeks various analogies or "types" and "antitypes" found between Old and New Testament characters, things and events.

### A. Definitions

*Tupos* can mean...

1. "A mark" or "imprint" -  
**John 20:25** -- ...But he said to them, "Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, ...
2. "An example" -  
**1 Corinthians 10:6,11** -- Now these things happened as examples for us, that we should not crave evil things, as they also craved.
3. "A pattern of design" -  
**Hebrews 8:5** -- Who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "See," He says, "That you make all things according to the pattern which was shown you on the mountain."
4. or "Form" -  
**Romans 6:17** -- But thanks be to God that though you were slaves of sin you became obedient from the heart to that form of teaching to which you were committed.



All of these correspond in some way to their respective **Antitype**, or fulfillment and substance, in the New Testament.

### B. Types of Types

1. **Persons** -

**Moses and Melchizedek** were types of **Jesus** as the antitype.

**Acts 3:22** -- Moses said, "The Lord God shall raise up for you a prophet like me from your brethren; to Him you shall give heed in everything He says to you." (Deuteronomy 18:15)

*Hebrews 3:1-6 -- Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession. He was faithful to Him who appointed Him, as Moses also was in all His house. For He has been counted worthy of more glory than Moses...*

*Hebrews 6:20 - 7:3 -- Where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.... Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he abides a priest perpetually.*

## 2. Things –

The **tabernacle** was a type of **heavenly things**.

*Hebrews 8:5 -- Who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "See," He says, "that you make all things according to the pattern which was shown you on the mountain."*

That the **Bronze Serpent** was raised up in the wilderness and the **Son of Man** was raised up is typical.

*John 3:14-15 -- And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whoever believes may in Him have eternal life. (See Numbers 21:8-9)*

## 3. Events -

The **Passover sacrifice** is a type of **Christ's sacrifice**.

*1 Corinthians 5:7 -- Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.*

What happened to Israel is a type of what can happen to us.

*1 Corinthians 10:6,11 -- Now these things happened as examples for us, that we should not crave evil things, as they also craved... Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.*

**Noah's deliverance** is a type of salvation possible through **baptism**.

*1 Peter 3:21 -- And corresponding to that, baptism now saves you – not the removal of dirt from the flesh, but an appeal to God for a good conscience ...*

## C. Some Guidelines for Typology:

Often typology becomes an excuse for sensationalism in interpretation. It can happen that something is made out of nothing and one can take away from the teaching of God by making wrong comparisons. In such a case the interpretative style is more like an allegory that ignores the historical background and draws from the text a meaning that is totally foreign to it.

As an example: the story of Herod's slaughter of the infants of Bethlehem is allegorized in a sermon included among the *spuria* of Chrysostom. Lampe summarizes it as follows: "The fact that only the children of two years old and under were murdered while those of three presumably escaped is meant to teach us that those who hold the Trinitarian faith will be saved whereas Binitarians and Unitarians will undoubtedly perish."

It is suggested that one not try to make type/antitype comparisons other than those made by the New Testament writers, unless one is very familiar with typology. A. Berkeley Mickelsen in his book *Interpreting the Bible* suggests these rigorous guide rules for determining type and antitype:

1. A potential **type** must show a similarity in some *basic quality* or *element*.
2. The *basic quality* or *element* of this **type** should exhibit God's purpose in the historical context of the **type** and also God's purpose in the historical context of the **antitype**.
3. That which is taught by typological correspondence must also be taught by *direct assertion*. By a typological procedure of comparison, Christ is said to be creator in Hebrews 1:10-12. The writer quotes Psalm 102:25-27 and applies it specifically to Jehovah. What is said of God the Father is applied to Christ the Son. However, Christ's role in creation is also *directly asserted* in Colossians 1:16.